heretofore, a working compromise between the two will be arrived at, presumably, since this is the trend of modern states, with greater centralization than under the Ch'ing. Western influences and the spirit of nationalism are so strong that it appears probable, and this is also platitudinous, that whatever form or forms of government develop will not be reproductions of the old but will be something new—will possess many features derived from the Occident, and yet will be attempts at adjustment to China's needs and to the genius of the past. It seems clear, moreover, that the nationalism which has been rising so rapidly and which shows no signs of abatement will not permit the Chinese to rest satisfied short of the complete union of all territory traditionally Chinese and of full independence from all foreign control. This will mean one government for at least the old Eighteen Provinces, Inner Mongolia, and Manchuria. If the country is to be permanently unified, the acceptance by the nation, whether consciously or unconsciously, of some sort of fundamental philosophy, doing for the new what Confucianism did for the old, would seem to be necessary. It is possible that nationalism will supply the needed bond—and that in spite of its many obvious shortcomings both for individuals and for groups.

It will be fascinating to watch the progress toward the evolution of the new. Certainly, unless the Chinese have lost their remarkable capacity for government—and this seems entirely improved—in time they will erect once more a reasonably stable and efficient structure.

BIBLIOGRAPHY

The materials in Chinese on government are extremely voluminous—documents of many kinds, compilations, and treatises.

The following may be mentioned as prominent examples. Tu Yu of the T'ang wrote the *Tung Tien,* which contains sections on political economy, examinations and degrees, government offices, rites, music, military discipline, geography, and national defense, and traces its subject historically, beginning at the earliest times. Ma Tuan-lin, of the thirteenth century, compiled, on the basis of the *Tung Tien,* his *Wen Hsien Tung K'ao,* larger than the latter, including a somewhat wider range of material, and coming down from the beginning of history almost to his own time. A supplement was added in the sixteenth century and a revision of this latter, made by imperial order, was completed about 1772. An exten-